At this time there were Elected for

MAGISTRATES,

Sir *Andrew Ramsay* Lord Provost.

Walter Worthwich

William Reid.

Thomas Murray

James Davidson

Rot Ward

John Fullartoun

James Justice

George Drummond

Frances Kinloch

} Bailies.

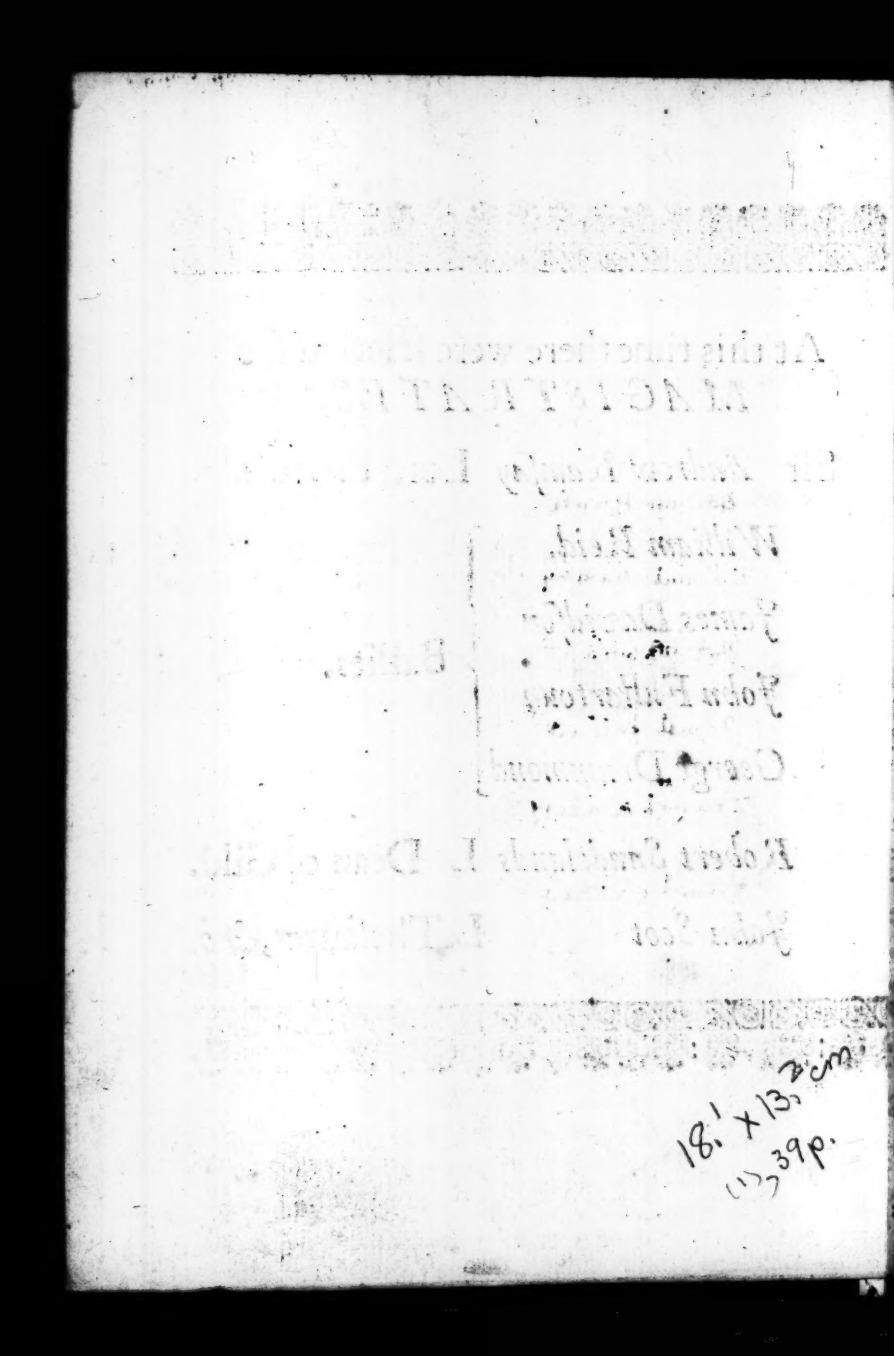
Nota in my list ye magistrats names are as I have set you down in wrot for Ano 1666

Robert Sandelands L. Dean of Gild.

James Currie

John Scot L. Thesaurer, &c.

1666



DUORUM UNITAS

OR

The Agreement of *Magistracy* and *Ministry*, Preached at the Election of the Honourable *Magistrats* of *Edinburgh*, *October* 2. 1666. And at the opening of a *Diocesian Synod*, of the *Reverend Clergy* there.

PSAL. LXXVII.

Thou leddest thy people like a Flock, by the hand of Moses and Aaron.

AMong the Diversity of Gifts, which the Author of every *Perfect Donation*, giveth unto Man; it is eminently seen, that Government of the World hath a principal part of his Wisdom and Liberality: Communicating to this and that other Person, Rich Endowments, for that and this Affair, Employ, Trade or Calling, for the beautifying that Corporation, He in his providence is erecting; Hence floweth that Impulse in youth, yea in child-hood, for Work, for Books, for Speaking, Writing, for Armes, for Arts, we frequently do with wonder behold.

But as all motions must have a fixed *Axis* to move upon, and a *Basis* virtuating the utmost point; so still hath GOD

elected from that Maſs of people, them who have in their ſpirits been adopted, even afar off, for Regiment and Rule: Some from the Womb being of ſo ſervile a Nature, that the whole ſurvey of their Life, or Actings, their higheſt principle, is but a token of ſubjection, Nature having made them of ſo knotty timber, no education can form them to a capability of being *Mercurial*, whether for Wiſdom or Eloquence. Whereas, others are of ſo pure a grain, that the beaming ſouls beyond their years, are diſcovering ſomewhat predictive of Honour and Grandour. *Romulus*, Romes Firſt King and Founder, when a poor Shepherd, would ſit and determine cauſes among his fellows; they giving both Audience and Reverence to his Deciſions. We read that *Pharaoh*, once putting his Crown upon the head of his adopted Grand-ſon *Moſes*, when a Child, his little armes pulled it away, and his feet ſpurned at it in ſcorn, ominous to that *Egyptian* Demonſtration of his future *not fearing the wrath of the King*. His killing the *Egyptian*, and ſaving the *Hebrew*, did prognoſtick deliverance of the *Jews* from bondage; and by keeping of a Flock, had thereby learned how to rule and govern Men, being thereby actually fitted for that employ, unto which from the Cradle he had been inclinable.

Yet as none is Eminent in all Abilities, *Moſes* was, though excellent at Government, (*whereof the Shepherds rod was the Enſign*) yet not in Elocution: of which his ſtammering, or ſlow-tongue is witneſs, *Exod.* 4. 10. To help him therefore in his Government, a *Brother* Eloquent and of a flouriſhing, becauſe of a fluent ſtyle, is joyned to him as a Collegue, that the one, profound in judgement, may ponder what is to be done; the other in charming Rhetorick, may alure to perform what is deemed neceſſary in doing. And it being very uſual to expreſs the facund and ſmooth guiding of the tongue by a hand. Oratory perſwading, that is, leading Her hearers to run in, and reſt upon that purpoſe She is preſſing for, or painting out. The people are ſaid

to

to *be led by the hands of* MOSES *and* AARON.

Hence it is, that the two Princes of Gods Iſrael diverſified in Gifts, are united in the End, for leading *Iſrael* like a flock: The great end was, for obeying God, for him did *Moſes* eye in all his meditation, and him did *Aaron* reſpect in all his elocution; that he, not they, might get the Glory of their united Induſtry and powerful Atchiefments: Whence it is not ſaid, that *Moſes* and *Aaron*, but that God led His People like a flock, *by the hand of Moſes and Aaron.* His Head in Contrivance, His lips in Utterance, both as a Shepherds Rod, or Commanders ſtaffe, inclining them, or beckonning towards them, to move in that Path, wherein there was Profit, Security and Honour.

We call it a *Drove* of Oxen, a *Herd* of Deere, a *Rout* of *Wolfes*, but uſually a Flock of ſheep, and ſo it is here, not that the people were alwayes peaceable, for they were ſometimes as a *Sounder* of unruly ſwine, but becauſe they were governed, and cared-for as Sheep; and when ſtraying, as by the Dog of ſome Judgement, were they again brought into a better order by the *Hands*, that is, by the Prudence, Conduct, and Wiſedom of *Moſes* and *Aaron.* The Firſt being a Noble Prince, the other a Holy Prelate, Sones of one Womb, Crowned, Conſecrat for this Employ Literally here, Morally for ever, ſtill and *In perpetuum* while time ſhal be no more, God Governing His Church by the *Hands*, that is, by the *Induſtry of Magiſtracy and Miniſtry.*

I do not ſay the words divide themſelves, (*for I fear, and hate Diviſion here, betwixt thoſe two*) but branch themſelves forth, betwixt *Church and State:* And let us ſpeak with all *Humility* of the one, and *Reverently* of the other, Beginning with the State; For though *Aaron* be the Elder, yet *Moſes* is the greater Brother: therefore it is *Moſes* and *Aaron. Moſes*, the firſt Great Magiſtrate over Gods United People, and in him there is a plat-form for all people,

loving union in the Choice of Magistrates, giving *Ab incunabulis*, from the Milk, proper Doctrine for this day, Right Honourable, and Most Reverend, in that, 1. His Body speaketh *Beauty*, 2. His Name sheweth *Duty*. 3. His Endowments, *motives* to pray for *Equality*.

1. His *Body speaketh Beauty*. This heightned the Parental Affections his Parents had for him, stirring up compassion, enliven'd by Faith, exercised in care, for saving of His life; *that He was a goodly Child*, *Exod.* 2. 2. concluding forcibly from Faith and Sense, a Boy of such Vigourousness, Comelinesse, such infantile Man-hood, was by Providence never designed for Food to Fishes, such the Hebrew word *Tob*, senseth the Goodnesse, the Elegance, the Shapelinesse of His Feature: The Comelinesse of His but new seen Aspect, the Symetry and Proportion of His several parts, the exact joyning of His several Limbs with the pleasure of His Lovely Stature, (*to speak of Him as a Man*) his Parents foresaw He was born to Command, and having its thought a particular Revelation of this their Son, (a general promise being too general for them to conclude a Deliverer from their family) They laid him (*rather than cast him out*) in the Arms of Providence, by Faith, *Heb.* 11. 23. about the Kings Garden, for Princely Education and Breeding, suteable to the Harmonious content they took in beholding His divided Limbs, Argueing for Understanding of a Refulgent Soul, when Experience should hold up the Hangings, or withdraw the Curtains of Infancy and Childhood.

Suffer *Moses* to suck the Teat or Pap of his Mother a while or to rest in the Cradel, rock'd by his Sister; Behold *Israel* now grown weary of wanting a King, God provided them a *Saul*, a *Goodly person*, 1. *Sam.* 10. 23. and after him a *David*, a comely Youth and of a good Countenance 1. *Sam* 16. 12. The Lord by Express Law, discharged Deformity from his Altar, *Levit.* 21. and in significant characters

ters hath he prohibited Monſtroſity to approach the Judges Bench; Dwarfiſhneſſe, Crookedneſs, Blindneſſe, Deafneſſe, Umbrageing in any perſon, ſome degree of Real ſlighting, Irreverence, and Contempt, eſpecially when the perſon ſo uneven is by choice Elected, for in caſes of Succeſſive Government (*though We ſay the crooked in Body is crooked alſo in manners*) Providence is therein to be obeyed; And even there what Reverence ſoever be due, *Gratior eſt pulchro*, &c. Virtuous and Graceful Behavior, emerging from a Comelie and Court-like perſon, is more Enamouring. A proper *Moſes*, marching before the Camp of *Iſrael* will be preferred, before a penitent *Zacheus*, conducting the ſame number of *Jewes*, though it were to the *Holy Land*.

I find Great *Alexander* ſhort of Stature, but he was born a Prince, and his fine little Body was exceeding ſhapely, his Conſtitution freſh and active, and this is alſo properneſs: Though *Charles* the Great, is recorded to have been *Facie pulchrâ*, of a ſweet Countenance, and a majeſtick Eye, & through out *Univerſa ſpecie Auguſta*, of a taking preſence is more properneſſe, It is granted, that a *Saul* may be diſpoſſeſſed, and that *Abſalom* as the Synamon tree, may have his bark (*i. e.*) his outſide, more worth then the whole *Compoſitum*. That *Ageſilaus* that famous Lawyer, Warriour, and oblidging Commander, though a King in *Sparta*, had *Forma parum probata*, a crooked and lame Body, yet his Father *Archidamus* was fined by the *Ephori*, for matching with a little woman, foreſeeing that a King (*ſuch was their Conſtitution, and Government*) proportionate to *his Dame*, would, or might prove among Kings but a *Demy*, to the diminiſhing that Court Grandeur, thoſe ſtately *Laconians* ſtudied even in ſtature to preſerve.

The Army of *Xerxes* was vaſtly great, yet did he excell all his Troups for Gate and Perſon, being therein a King over them, by natural parts, as well as in legal properties and rights. *Antigonus* Junior was Senior in this, that no Painter

Painter could expreſs the livelineſs of his Countenance. This therefore may be ſaid, That in all Elections, for one to go in and out, before the Flock of a *Common-wealth*, as *Moſes* was choſen, being Goodly and being Godly, *cæteris paribus*, they next to *Moſes* in comelineſs, is to be exalted, not as eſſential to *Regiment*, but a Circumſtance having great Influence in the judgement of God and experience of Men, for keeping Magiſtracy in its Primitive Devoyr and Ancient Reſpect.

The Beauty of *Eſther*, and her excellent Feature, moved the King in a throng of Beauties, to ſet the Crown upon her Head, *Eſther* 2. 17. each emulating to be Queen; Her inartificial, not painted viſage, made more beautiful by an upright Body, Courted Majeſty to accoſt her, and ſue for Favour at the Barr of her Sprightly Gifts. It is more then once ſaid, that *Samuel* grew, 1 *Sam.* 3. 19. and it was thought fit to mark that, He being deſigned for a Judge in *Iſrael*. In a City there are Sons of *Belial*, in a Body politick, there may be Mutinees and Inſurrections, Haughtineſs and Pride may lift up their horn: Some are *ſelf willed*, ſpeaking evil of Dignities. How forcible to chaſtiſe ſuch, to amend ſuch, to terrifie ſuch, will be the very Name, Shadow, much more the apperance of ſuch a daring Perſon, I leave unto your wiſer Judicature to reflect upon, and conſider: minding you only of *Solomons* four things, *Prov.* 30. 3. which are comely in going, *A Lyon, a Gray hound, a Hee-Goat, and a* King, *againſt whom there is no riſing up*. And that the nearer we come to *Adam*, the Son of GOD in his perfection, and the greateſt Magiſtrat under Heaven, the fitter are we for Government: And by the noble ruines in decayed Nature, we may gueſs at the firſt Glory of the Fabrick, *Samſons* ſtrength, *Achitophels* head, *Abſoloms* beauty, *Davids* complexion, *Sauls* ſtature, and the nearer we chooſe to theſe, the more will Authority be nobilitat, ſuch a one, even while aſleep, creats a fear in others, animating for action, more or leſs in the Magiſtrats. II.

II. *His Name ſheweth Duty*, *Abigal* argued from *Nabal*, the Name of her Churle, to excuſe Folly, and why not others from *Moſes*, a nowne to perſwade officially unto Duty, in the Hebrew it is *Moſche*, a Name given him when a quarter old, and that by *Pharaoh's* Daughter (*for that his Mother called him Joachim at his Circumciſion, I leave it with them reports it*) pertinently enough, ſhe being a Kings Daughter, and in ſome ſenſe a God-Mother, to Gods chief Miniſter of State, holding him up thereby unto Baptiſme; I ſay *Baptiſme*, for, 1. We read of no certain, nor other Name he had before this. 2. It is a Name from his being preſerved, and drawn forth from the water, and now ſhal I ſay to *Pharaohs* Daughter, Underſtands thou what thou doeſt? giveing him that Name becauſe of an Office, he is to do on the water, and in it, becauſe ſhe hath preſerved him by drawing forth. For; 1. If many waters ſignifie Many People, and, 2. If great waters ſeem abounding Extremity; *Moſes* is, and *Magiſtrates* are deſigned to be Drawers forth, with this difference, that he Paſſively was drawn out, and he and they afterward ſtill to draw, 1. From Stated Oppreſſion, 2. From Deſtructive Confuſion. Both being called, not only to higher Purpoſes, then to be called great; but to Do and Act as by the pully of *Pharaoh's* Daughters hand, that like oyle upon the other Brothers head, deſcending to the loweſt skirts of Magiſtratick power for ſuccouring all Oppreſſed, and all the Helpleſſe.

3. *His Endowments*, motives *you to Pray for an Equality*, He was bred up, taught in, and Diligently did he learn the Doctrine of the *Egyptians* their *Mathematical* Sciences, their *Phyloſophie*, their *Hieroglificks*, but that he wrought his Miracles by *Legerdemaine*, or that he made his Brazen Serpent by the Rules of *Taliſmatical* Tradition, (*i. e.*) a Figure under ſuch and ſuch a Planet, or Star, with Conjurations, or Spels, *&c.* is not worth Refutation, ſince he had expreſſe

expreſſe Law from Heaven for ſo doing, ſufficeth us to know, 1. That he was a Man of *Knowledge*, teaching you, Right Honourable, to chooſe a man of Sagacity. 2. Of *Prudence*, denoting obſervancy. 3. Of *Courage*, ſtirring for Magnanimity. 4. Of *Holineſs*, teaching Piety, It may be profitable to preach the ſame things, and I am ſure it is ſeaſonable, *&c.* Know therefore,

1. *He had great Knowledge*: A Magiſtrate to ſpeak in the Language of the Times, ought to be a Frigot of the firſt Rate, and draw deep, I preſſe not the Underſtanding of the ſeventy Languages with the *Jewes*, but ſhall induce, to avoid that reflection *Antiſtines* gave ſome *Athenians*, adviſeing them to plow their Ground no more with Horſes, but Aſſes, and when told their unfitneſſe, as being never taught, *Quid refert*, ſaid he? It's all one for that, ſince you have them Magiſtrates that were never taught the Art of Government; There being ſuch a neceſſity to puniſh, and at the ſame breath, an Expediency to be ſatisfied with Repentance in men of equal condition, though it may be not of Humour, Knowledge, of the Conſtitution of the Sinner in the Politick Phyſician, is as neceſſary, as to the natural Mediciner.

Many Funerals are diſhonourable to a Son of *Hypocrates*, a Phyſician, evidencing either his miſtake by inadvertance, that is of the Patients diſeaſe, or ignorance of his Art, in the nature of his *Simples* or *Compounds*; A Magiſtrat to be alwayes laſhing, alwayes ſtocking, burning, ſhowes he hath got judgement but by rote: And is like that School-maſter, that knows no way to inſtruct his Scholler, but that *Orbilian*, or Tyrannical way of ſcourging, which indeed is one way, but to be left as the laſt way, and not to be gone into, if any other way can do it.

Without much ſearch, and without going to the Root, Fund, and Bottom of a Cauſe, without looking this way, and that way, that's every way contrary to *Moſes*, a Judge may kill the *Iſraelite*, 2 *Exod.* 2. 12. By killing the *Egyptian*

tian, ſtriving with the *Hebrew*, he ſhewed the firſt fruits of his Commiſſion to ſave and free his Nation; But beholding two *Hebrews* to ſtrive together, he proceſſes the Delinquent and ſifts the cauſe; *Wherefore ſmiteſt thou thy Fellow?* ſeeing him do wrong, in grave judgement differencing betwixt Perſons and Crimes, accordingly purpoſing to diſcern to Death or Admonition.

Beſides, if in place, Fear and Dread, for want of better knowledge be the great End of Advance, when time wears out the Gown, Hatred and Diſdaine are the uſual Events of ſuch Promotions, Love being the true bond of durable Benevolence, which Love to God, and Juſtice, ſhal in a diſcerning head towards Man, ſupport his Dignity; or if blaſted with Mal-contents in the ſpring of the Reſurrection of the Juſt, their Honor ſhal recover, puting on never-fading flouriſhes of Glory and Renown.

II. *He had great Courage*, He feared not the wrath of the King, having once ſhown publickly his commiſſion, but brought and led *Iſrael out from among them. Heb.* 11. 27. So long as it was a Pocket deed, he was cautious, and hid in the ſand the ſlaine *Egyptian*, flying to *Midian*, waiting a fairer opportunity, that more Affliction might adviſe his Countrey-men to embrace his Mediation for Liberating them from *Pharaoh's* thraldom: But when pronounced in the ears of the People, and *Pharaoh* knew that God ſent him, as that King *Richard*, he became a *Cor. de Lyon*: how low ſoever a man beareth his ſail, being once called upon by the great Admiral, *to come up hither*, and ply toward the coaſt of Authority, and Power for battering down Forts and Citadels, raiſed againſt Heavens Dominon, in the tongue, heart and houſes of the debauch'd; he will and ought to bear up bravely, ſitting as on *Mars hill*, God before them, as ſome where the *Athenians* had their goddeſs on a cuſhon, crying with *Moſes* even the multitude dancing about the Golden Calf, *Who is on the Lords ſide, let him come unto me*, Ex. 32. 26.

With the people, *Dulneſſe* is oft took for Circumſpection, *Laſineſs* for Modeſty, *Raſhneſs* for Courage; and therefore *Courage* here is not to be underſtood Martial Law, that a ſmal fault ſhould reach to Death; *Draco* like, puniſhing each triffle with extream Rigor, but here is only preſſed a Heroiciſme in finding out Cauſes, that the *Rich* oppreſſe not, that the *Frontleſs* daſh not, that the *Modeſt* loſe not, and that the *Scorner* triumph not, and that the *Sentenced* threaten not, and all in a noble paſſion inoffenſive and irreproachful Boldneſs: then ſhal God ſay with that She-Magiſtrat *Deborah*, my heart is toward the *Governours of Iſrael*. (My heart is towards the Magiſtrats of *Edinburgh*) *Jud.* 5.9. I ſhal not altogether condemn *Cotys* a King in *Thrace*, he might have good ground from the Conſtitution of his Subjects to aſſert, when once furious in paſſion, being told it was not Kingly, anſwered, *this paſſion of mine* keeps thrall my ſubjects calm. For oft coyneſs & ſharpneſs, not to ſay ſeverity, is good.

Search all Hiſtories, and there is but here a battel if any but ſuch as were fought by Kings and Magiſtrats whether in *Iſrael*, *Greece*, *Babylon*, or *Rome*; and their higheſt Honors flowed from their eminent hazarding themſelves, for their Countreys Honour: ſuch a time may this be, and your Scarlet Gown may but ſhadow Bloody Services, your Sword commanded from its velvet ſheath, to lodge in the breaſt of a declared Foe, the ſafety of your City, may conſiſt in caſting over the Wall; the head of ſome traitorous *Sheba*, there is valour to be regarded, and valiantly to be debated for. Figured in that, when any of the People ſinned through Ignorance in *Moſes* Law, and it had come to his knowledge he was to bring *a Kid of the Goats, or a Female without blemiſh*, *Levit.* 4, 23. But when a Ruler had ſo done, he was from the ſame flock, to bring without a blemiſh a *Male*: A Magiſtrat being to be of a Maſculine ſpirit, and nothing Feminine to be noticed by him, even towards God. How much more ſhould he ſhew Virility even among men?

3. *H*

3. *He had great Prudence*, He discreetly fled, when he saw his Brethren did disrespect him, as one, not designed to be a Deliverer of them, where he stopped. And this is chiefly to be pondered upon, that a Magistrat is closely to heed his own Province, if it be ordinarily bold or furious, or by a particular *malus Genius*, inclined to Lust, Intemperance, Craftinesse, or Theft, or Silly, as the Inhabitants of *Silesia* are said to be mostly Fools, that by intuitive speculation, a malady, a Rupture may be foreseen, and by abundance of Caution, make his people beware of lewd attempts. In this, a *Wise man* differing from the *Otherwise*, that the one beholds the performance of evil in its Causes, the other never believes it untill it be done: the People thinking generally no such thing was intended, which they behold frustrate; the Magistrat is to see it done in its occasion, and one word of the Danger, by disappointing opportunities of Mischief.

There are who finds in the vulgar no reason of their doing, no spirit to discern, touching what is to be done. A Magistrat must walk Antipodes, to such blind *Bayards*, and reason to discern, and discern to determine, and after determining to be resolute. What more? the Coat Arm of Justice with an old Herauld, beareth *Azure*, charged with a pair of Ballances *Argent*, the first Blew, the other White, which is by interpretation *Charity, Purity, Chastity, with discretion and vigilancy* in Service, to the Justitiary, in weighing out the Imports of Business, Challenges and Probations.

4. *He had great Holiness*, In this *Moses* was Exemplar, early refusing to be called the Son of *Pharaoh's Daughter*, Rejoycing in the *Affliction of Christ*. If holiness consist in a right understanding of God, and in a due worshipping of God, *Moses* life is as a Myrrour, he consulting for, and desiring after, more and more Communion with, and knowledge of the Glory of God; an Enemy he was to all Idolatry, and severe in punishing any Iniquity by Reproving, by Correcting the Offender: all which wrought a two fold effect, 1.

Care over the People, 2. Prayer for the People he led. Which, the good King of *France*, *Clodoveus*, had in his eye, who for a Honorarium on a solemn day, gave in a Medal, two erected elbowes and hands, elevated toward Heaven, supported by other two strong armes, with this superscription, *Tutissimus.* This giveth Security, implying that Fervent Supplications, were preferable to all Industry, to all Armes, to all Knowledge, for supposing the Possession of all these, yet with *Moses*, must the Magistrat go to the Mount to make Attonement for the sins of the People, even when the Malefactor is put to death, and the deluded by him put to shame, *Exod.* 32. 30.

It is now seasonable, for we are come to Prayer, to turn, *Right Reverend*, from *Moses* Throne, to *Aarons* Altar, and behold his Employ in this affair of Leading of the People as a Flock; But this would seem, if alone considered, of a dividing Nature, and would speak two men, whereas our Text only speaks of different Hands, such is the Union of this *Moses* and that *Aaron*, that they seem to be acted but by one Soul, I mean the Spirit of *Love*, that is of God, performing one and the same Office, as by a *Right* and *Left* hand. A *Left* hand, not in a Sinister sense, but in an Inferior degree. This shal be further understood, if you consider. 1. *Their Nearness.* 2. *Their Dearness.*

1. *Their Nearness.* They were both Sons of one Parent, both Children to *Amrana* and *Jochbed*, *Exod.* 6. 20. only *Aaron* was the first-born, being three years *Moses's* Elder, *Exod.* 7. 7. Ministry and Magistracy (for so a litle while, it must be) since it is, *Aaron* and *Moses*, *Exod.* 6. 26. (*Aaron* being Senior, and therefore Priest) ought Brotherly to behave toward each other, and we may conjure the greatest Governor, the highest Ruler, when contemning the Priest, in the words of God to *Moses*, *Is not Aaron the Levit thy Brother?* *Exod* 4. 14. Not but that *Moses* was a Levit too, but *Aaron* is said to be the *Levit*, not only for distinctions

ctions ſake, from others of that Name, but futurely deſigning him as *Levit*, for the Root of the Prieſt-hood for ever. And ſo near hath been the Relation in all Countreys, that they ſeldom parted by Law, and it by violence, it was miſchievous.

They were united in *Adam*, who was both King of the World, and Prieſt of the Congregation, His Commiſſion for ruling is partly expreſſed, *Have thou Dominion*; and partly underſtood, *His Wife and Children being from him*; Authority for Prieſt-hood is ſeen in that Hiſtory, *Cain brought of the fruit of the ground, an offering unto the Lord*, and *Abel* of the *Firſtlings of his Flock*; where who can doubt, but the Father of all, was Sacrificer for all, at the beginning of the World? as *Noah* afterward was at the beginning of the New, his Sons and their Wives making up the Congregation here, conſiſting of good and bad; for here was a *Ham*: And *Adam's* Sons, Wife and Daughters, being all the Congregation there, where bad and good appeared, for there was a *Cain*. If with the Hiſtorian, there were two Tables of Stone, upon which *Adam* writ, (*Shall I ſay his Bible?*) The Doctrine of the Creation, Fall, Redemption of the world, for the Aſſembly, I know not; But ſure there was a peculiar place, the Congregation came too, and to that place they brought their offerings, and that place, is alſo to be underſtood the preſence of the Lord, from which *Cain* fled, *Gen.* 4. 16.

The time would fail me to ſpeak of that Mighty Prince *Abraham*, of *Iſaac*, and of *Jacob*, who were holy Prieſts, and noble Rulers upon Earth; and if *Job* was that *Jobab*, King of *Edom*, *Gen.* 36. this holds good, that Magiſtracy and Miniſtry are near other, for that King, was Prieſt in the Land of *Uz*, and had his daily ſacrifice. Of *Melchiſedec* we might ſay many things, but let this ſuffice, that he was King of *Salem*, and Prieſt of the moſt high GOD, ruling his people, becauſe of one, and receiving Tythes, becauſe of the

the other, yea and of the ſpoil gotten in war ſo cloſeſly, was his Prieſt-hood eyed. *Heb.* 7.6. This *Solomon* regarded ſo much, that his Regal Titles, are imperfect when ſum'd up, if *I the Preacher was King of Iſrael, in Jeruſalem*, be ommitted, *Eccleſ.* 1.12.

After the beginning of Time, men multiplying in the World, the firſt born, the Elder Son after the Father, was *ex Virtute*, by priviledge of Birthright, Prieſt to the Family, and Maſter thereof. *Numb.* 3.12. Hence *Eſau* was called profane for ſelling his Birth-right, thereby regarding not his Prieſt-hood, for which chiefly the Birthright was then regarded, or at leaſt one great cauſe, *Gen.*25.34.

At the Erection (*ſo to ſpeak*) of the Egyptian Principality and reducing it to a Kingdom, it was made fundamental, at the Inſtalment of *Menes* the firſt King, to chuſe alwayes, one from among the Prieſts; and if the Kingdom by conqueſt happened to fall into the hands of an Invader, before he could be eſtabliſhed, he was neceſſitat to be conſecrated Prieſt, and then concluded Lawful, when both King and Prieſt: Their Nation being ſtill upheld by Kings, Prieſts, Warriours, and Tradeſmen. Prieſts firſt in Jury, and afterward Kings, were both Anointed with Oyle, by *Moſes*, by *Samuel*, by *Nathan*, &c. that is, by Prophets and Seers, congruouſly enough, for as Oyle they ſhould hold and ſhine together, being appointed to be uppermoſt and neareſt God, not mixing themſelves with the Watery, Unſteady, and Fleety Multitude, of the Earthling, Worldly Vulgar; with which, if once incorporate, both are diminiſhed of their glory. From this hath proceeded, that ſome in Zeal, ſome in Diſpair, ſome Kings, for this, and the other Cauſe, hath laid down their Crowns, and put on the Miter, turning Church-men, as ſtill Royal, how meanly ſoever they were attended: and ſome Church-men have again been Elected Kings, as ſtill being in a holy Employment, not deſtroying their Sacred Ordination; *Abbacyes* being governed by Kings,

and

and Kingdoms; ruled by Biſhops, ſo nearly are theſe two related. Nay the moſt noble order of Knight-hood, wants not a Biſhop of its own Body, He of *Wincheſter* in *England* being *ex Officio* Prelate of the *Garter* And *Honi Soit Qui Mal. Y. penſe*, it proceeds from evil, to grudge now, that the Soveraign and Companions of the Order ſhould have what its firſt Founder concluded it could not want, *viz.* a Venerable Church-man to bleſſe the Royal Corporation: for what hinders a Biſhop from being among Knights and reckoned among them, ſince a Courtier owneth *Elijah* to be, and reckoneth him among Lords. 1 *King.* 18.

There are preſumptions, that *Jethro* was both Prieſt and Prince in *Midian*, *Exod.* 2. 16. ſerving (as *Melchiſedec* at *Salem*) the true God, with ſome mixture of Idolatry, which by Inſtruction being winnowed off by *Moſes*, they worſhipped the true God together, *Exod.* 18. 11. One ground of the Conjecture, is from the double ſignification of the word *Cohen*, ſenſing both a Prieſt, as we read it, *Exod.* 18. 1. and a Prince, as it may be read, giving occaſion to obſerve that, what is before ſaid, ſo near of kin are theſe two, that in the moſt Holy Tongue both are expreſſed by one word and expreſſion.

When *Iſrael* was in bondage, there was no ſacrifice, the *Egyptians* worſhipping for gods, what was otherwiſe to be offered up: In which time, the Elder Brother had the right, though not the liberty of ſacrificing: But when to be brought forth, the two Brothers, *Aaron* and *Moſes*, both Levits, and *Aaron* as the Elder, *therefore* near unto GOD in that function to offer ſacrifice, is called to bring the people forth to *hold a Feaſt in the wilderneſs*. In which wild place, an Order is made, recalling the uncertain way of the firſt-born, and eſtabliſhing for ever the Tribe of *Levi* for the Tabernacle ſervice, *Num.* 3. 12. As ſo many Deacons, Sub-deacons, Porters to keep the unclean from the clean, and ſervice, as ſo many Quiriſters, or Singing-men, to propheſie

pheſie on Harps and Organs, and all under *Aaron* and his Sons, in all their Generations and Succeſſions for evermore.

When God wanted a fixed houſe for the ſervice of his Name, the Maſter thereof; and after him the Elder Brother was Miniſter to the people: And according as their abode was certain, or uncertain, ſo was the place of Sacrifice, unſure, or determined. *Abraham* ſacrificed here and there; ſo did *Jacob*, ſo did *Noah*; ſo dib *Job* at his own houſe, ſo did *Moſes* in the wilderneſs command the young men, that is, the firſt-born, of principal Families, *Exod.* 24. 5. At which time, for a ſolemn farewell, there is a feaſt held before the Lord; the firſt-born being before holy to the Lord, was now promiſcuouſly to wait upon him no more throughout their Tribes: JEHOVA here, giving in all following Generations an everlaſting diſcharge of that Employ, and a Threat, if they preſumed upon former cuſtom ſo to approach, for his glory, at the drawing of the cloath (ſo to ſpeak) was like devouring fire, *Exod.* 24. 17.

The old being removing, a new Model of Church Government is ordained by Heaven, *Moſes* hath order for the Tabernacles Erection, where the Lord will now reſide, not in the cloud, that marched formerly before the camp, *Exod.* 25. 8. *Aaron* and his Sons muſt be conſecrated Prieſts for ever, to offer the dayly ſacrifice with garments for glory and beauty. The Dominion of the Camp being left to *Moſes*. But how is this prefaced, even thus, *Take unto thee Aaron thy Brother, and his ſons with him*, *Exod.* 28. 1. They, that is, *Moſes* and *Aaron*, being now to part, and to part for ever, in this affair of the Sanctuary; that the one ſhould not grumble, the other not envy: It is, *Take unto thee thy Brother*: well the Houſe is builded, *Aaron* to be ſhort is conſecrated, ſo *Moſes* finiſhed the work, *Exod.* 40. 33. a work which ſecluded himſelf from Sacrifice, though a *Levit*, and becauſe a *Levite*, is he to rejoyce that his Brethren hath the Ho-

Honour, and not another Tribe, that work, that gave his Elder Brother, an Inheritance for ever of being the Lords Prieſt; therefore, in Brotherly Affection let him be thankful, that his Elder Brother in this keeping his place, as to be Prieſt, yet that he a Younger Brother conſecrated this Elder Brother for that High Office, The Conſecration making him in honour to be Elder, then his Eldeſt Brother. Gods Wiſdom by this enterchanging Providence, commanding a Brotherly Converſe betwixt a *Moſes* and an *Aaron*, in future ages: For now it is *Moſes* and *Aaron*, the one having the charge of the Camp and Tabernacle, as to give Laws to both; the other of the Tabernacle, as to officiat therein, according to theſe Laws; and both brethren, for a perpetual Cement of theſe great Honours in the Houſe of GOD.

We read of ſome to have wiſhed to have ſeen *Chriſt in the Fleſh*, *Paul* in the *Pulpit*, &c. which many ſaw, and were not much affected; but to have ſeen theſe two Brothers, at the foot of the Altar, *Moſes* in his Robes, *Aaron* in his Garments: To have heard that parting word from the firſt, that commiſſioned the laſt. All the Congregation drawing near, ſtanding before the Lord. I ſay, to have ſeen this gathering, and theſe words anthorizing, *viz. Go unto the Altar, &c. Lev* 9. 7. that is, Go up to it, and offer, take infeftment of that for ever; He aſcending in his Prieſtly Garments, *Moſes* retiring or ſtanding ſtill, having liberty now only to look up, *Aaron* to go up: I ſay again, to have ſeen *Aaron* make his firſt ſtep, and firſt offering, and firſt bleſſing, the glory of the Lord appearing; and all the people ſhouting, was no doubt a raviſhing ſight to a native *Egyptian*: this word, *Go unto the Altar*; parted Magiſtracy and Miniſtry for ever, which before had been together, yet parted them not in the ſenſe before mentioned, but pleading for Unity, they having ſhaken hands to, and again ſever'd hands, for leading of the people. In teſtimony whereof, GOD was conſulted in *Moſes's* Tent, or in ſome ſmall

Structure without the Camp. But now the Glory filled the great Tabernacle, which we may call *Moſes's* conſulting *Roome*, and *Aarons* work-houſe, and after it the Temple, the one in the midſt of the Camp, the other almoſt of the Land, that the Prieſt to all extrems might be equally near for Counſel and Advice.

It may be fancied, that when *Gambrivius*, (a King over the *Germains*, about the time of *Joſeph*) invented the wearing of the Crown; firſt, for forming and creating a more Reverend and King-like awe, in the hearts, by the Eyes of his Subjects; his firſt appearance in that Diadem was no queſtion beautiful, yet ſhort no doubt of this High Prieſts Miter, and the Glory of his appointed Robes by GOD. This is not ſpoake to ecclipſe the Grandeur of that King, but to difference Humane from Divine Inſtitution: and here again is good agreement, the King his Crown, the Prieſt his Miter, GOD by Providence and Continuance, allowing both for greater Glory to, and for more fervent Love, between either.

II. *Their Dearneſs*: Can it be imagined, that ever any man hated his own honour, that underſtood it? was not the Prieſt-hood precious think you to King *Melchiſedec*? And though *Eſau* loſt it, yet he valued it ſo dearly, that if blood or tears could have availed, he had got it regained. Now after *Aaron* is eſtabliſhed, our reſpects muſt be ſhown to love it, not in general to have it: For if *Saul* attempt to ſacrifice, it ſhal ruine him, and if *David* think to bring up the Ark but by the Levits, it ſhal diſpleaſe the Lord, 1 *Chron.* 15. 13. And when their orderly walking pleaſed him; ſo dear were the Levits to their King, that *David*, like a Levit is cloathed with a *Linnen Ephod*, hereby honouring both himſelf and them, in being a King-like-Levite, in a beautiful Order, which he himſelf had tranſgreſſed before; therefore the Lord made a Breach then, and now a Covenant for peace.

Is not *Aaron* the *Levite thy Brother*? ſaid the Lord to

Moſes

Moſes, Behold, he cometh forth to meet thee, and when he ſeeth thee, He will be glad in his heart: And when he met him, he kiſſed him, Exod. 4. 14. And where ſhal love be, if not in theſe two titles? *Thou ſhalt be to him in ſtead of GOD*, and *He ſhal be to thee in ſtead of a Mouth*, that is, *Moſes* ſhal be to *Aaron* a King, and *Aaron* to *Moſes*, a Lord Chancellour, *Ex.* 4. 16. Will not God love his Prieſt, and ſhall not the Prieſt love his God? *Call* him *Lucifer* among the Sons of the Church, that exalteth himſelf above, or equal to any, who are called gods; let that Miniſter be aſhamed of his Office, that ſayes not in this ſenſe, Let GOD live, let Magiſtracy flouriſh: and that God again bluſh at his Deity, that will not have reſpect unto his Prieſt, his Preacher: for he having as *Moſes* an impediment in his ſpeech, hath given him as *Aaron* the Miniſter for an Orator, without whom his liſping, his ſtammering Tongue, ſhall in the Tricks, Behaviour, Jears and Mocks of the Vain, of the more Serious be diſmiſſed without State, Reverence and Reſpect.

We have no certain Record, how or by what accident *Moſes* had his ſlowneſs of Speech, which he urged for an excuſe againſt going to *Pharaoh*, *Exod.* 4. 10. But that reaſon ſeems too ridiculous, which ſome *Rabbins* teach; that *Pharaoh* putting his Crown on the Child *Moſes* his head, who ſpurning it away, was by his *Magicians* adviſed to deſtroy him; that Ominating, he ſhould prove the overthrow of the Kingdom, but his Daughter pleading Innocence and Childiſhneſs, *Pharaoh* for a tryal brought a Golden Apple, and one of Hote Iron: this laſt, the Child putting to his Mouth, had the Nerves of his Tongue drawn in. It is certain that he had an impediment in his Speaking, and ſo his want of Elocution is ſupplied by the Oratory and Fluency of *Aaron*: as *Moſes* was, ſo all Magiſtrats are, & ſhal be found of no perſwading utterance, to diſpatch the Almighties affairs; until as Colleagues they have their Preachers in their hand.

So deare were theſe two Levites, *Moſes* and *Aaron*, that

Moſes getting a Commiſsion from GOD, to go to *Pharaoh*, and that Commiſsion ſealed in *Caſt down thy Rod*, &c. told the Miracle, and ſhewed all to *Aaron*, who as High Chancellour to King *Moſes*, eloquently delivers *Moſes* mind to the people, and works the wonders before them, *Exod.* 4. 30, Each of them endearing other ſo much, that both might be reſpected by the people: who ſeeing this, might ſay, *Moſes* could not want his *Aaron*, nor *Aaron* his *Moſes*, more then a Man could want the power of Conception; and that Conception want a Tongue for Expreſsion, the One readily aiding the Imperfections of the other, *Moſes's* ſtopping in his ſpeech, being not heeded, becauſe he had the Power to rule, *Aarons's* aſiſting to *Moſes*, not expoſing him to Contempt, becauſe he had the utterance, both for this end, of leading forth the people.

In the matters concerning the *Lord*, and alſo of the *King*; they of *Levies* Tribe were Overſeers, 1 *Chron.* 26. 30. The *Prieſt* and the Judge in matters of Blood, ſtroak and ſtroak, plea and plea; *God* thought it uncomely not to have his Prieſt adviſed with, as well as the Judge, and a threatning upon him, who neglected the Sentence given by the Prieſt, *Deut.* 17. 8. Equally as that of the Judge. It is not good, if *David* want his *Abiathar*. And *Zadock* will be, nay, muſt be at *Solomons* (Coronation, ſhall I call it?) Unction, It being proper, uſual for the Prieſt to crown the Prince. When can *Aaron* want his *Moſes*? and again, when can *Moſes* want his *Aaron*, that is, the King his Prieſt? I mean *never*, *never*; nay, not at Death: for before *Aaron* died, *Moſes* by Command ſtripped *Aaron* of his Garments, the Badge of his Prieſthood, and put them upon *Eleazer* his Son. And *Aaron* died, *Numb.* 20. 28: *Moſes* and *Eleazar* (his Nephew, now his Prieſt) came down from the Mount, a *vacuum* in the Prieſthood to God, to a Godly *Moſes*, being even for an inſtant hated; And mark it, ſuch whoſe boldneſs, or whoſe ſloathfulneſs, can come down to, that is, converſe with the people

people, to rule the Tabernacle, without a Son of *Aaron*, though he ſhould talk with God, ſhall have *Saul's* event, when he attempted to offer a burnt-offering, whereon his Ruine fearfully was bottomed; *Samuel* aſſuring him, he had done fooliſhly: for, but for that, his Kingdom had been eſtabliſhed for ever, all other evils falling upon him, flowed from that attempt, made upon the Prieſtly Function, 1 *Sam.* 13. Though he pleaded a neceſsity, and was truly in an amazing ſtrait, 1 *Sam.* 13. 13. *Samuel* being abſent, and the *Philiſtins* preſent.

Victory over all Adverſaries, is not many miles diſtant, when the Sword of the Lord and of *Gideon* enters the field together; yea, this freed the Kingdom from Tyrrany, when *Jehojadah* the High Prieſt, was married to *Jehoſhabeath*, King *Jehorams* Daughter, whoſe Heir and Prince (*All others being ſlain*) was ſecured in the houſe of the Lord, by his Uncle the Prieſt, untill a convenient time, *Athalia* was ſlain with the Sword: and how pretty a ſight, and Prognoſtick of future good to any but Traitors were it, to ſee that, which then was ſeen (*viz.*) The *King by a pillar of the houſe of the Lord, and the Prieſts round about him*, and the People rejoycing to ſee both? 2 *King.* 11. 19. This will enhance the Dearneſs, when you may remember, that ordinarily the *Jews* keeped within their Tribes, yet here for love, *Levi* marries with the houſe of *David*, and not far for dearneſs again, the Kings of *Judah* had their Palace ſo near the Houſe of the Lord and Temple, that there was but a ſtep, or a court betwixt them. And how ſeemly was it to ſee the Prophet, the great Preacher *Iſaiah* preach in the Court, being by the Hebrews Grand-child to King *Amaziah*, and to have beheld him adviſing Figs, for the recovery of *Hezekia*, who according to the ſame Teachers, was both his King and Son in Law, marrying his Daughter *Hephzibah* ſomewhat is in this alſo, that Churches, are oft in Records, called *Baſilica* (i. e.) the Palaces of Kings: And the great *Hermes* of *Egypt*, was called *Triſmegiſtus*

megiſtus (i.e.) *ter Maximus*, thrice great, being the greateſt *Philoſopher, Prieſt, and King of his Age*, and ſpake about, if not before the time of *Moſes* & *Aaron*, of the Trinity, of a three-fold world, of a three-fold Knowledge, &c. *Queen Elizabeth* in a progreſs rejoyced exceedingly to meet ſome Country Juſtices of the Peace, each one having his Miniſter with him, concluding that County well governed. But that of *Scotlands Crown*, by *Fames* Trumpet, ſhould be known to all the world, that in our late Rebellion, from *Dunnotter* Caſtle, then beſiedged by the *Engliſh*, the Wife of Mr. *Granger*, Miniſter of *Kineffe*, ſecured both it, the Scepter and the Sword under her husbands Pulpit He and She, now and then taking them up to ſecure them from ruſt: and though great ſumms by Proclamation, were offered for diſcovery, yet was the Pulpit its Sanctuary, untill again it was brought in calmer times before the Throne in Parliament. Of which ſingle, though National Act, let the pulpit of *Kineffe* boaſt: and again, let the *Crown* glory, that no Money, no Sword, but a Pulpit, ſecured that Ancient, that Noble, that unraviſhed Crown from the head, not only of an Uſurper, but of a Stranger, who was not of the houſe, nor heir of *Scotland*.

O! had our Pulpits of late ſo far regarded themſelves, as to have remembred this their intereſt in the Court, and to its Maſter, the Enemy had not caſten up ſo high a Trench about both, to the battering, defacing, and deſtroying of both. But that God had left us a remenant, as a naile in a ſure place they had become as dung, *Our King* & *Our Princes* being (and reckoned) among the Gentiles, *Lam.* 2 9. Our Tabernacle took away, and our Prieſts deſpiſed. *v.* 6. &c. How much better the old and ſober *Egyptians*, whoſe King in the morning being to repair to the Temple and Sacrifice, after his Offering, the chief Prelate told the People what vertues were in the King, what Religion toward the gods; and after other ſuch like Doctrine, all went about their affairs, and why not? For, what could hinder proſperity and peace, when

Kings

Kings reſpected Church-men, and Church-men honoured Kings, and both in ſight of the People? *R. B.* Let me ſay in the words of our Maſter, to that Queſtion about Neighbour-hood (leſt we fall amongſt Theeves) go and do ye likewiſe, *Luk.* 10. 37. remembering that in Rebellion *Zadok* and all the Levites chuſed to follow *David*, both in Perſon and in Counſel, 2 *Sam.* 15. 29.

Theſe two are not only lovely in their lives, but in their deaths, they are not divided: for, look after the Monuments of *Judahs* Princes, ſee the Sepulchres of the Sons of *David*, and you ſhal ſee in the throng, a Son of *Aaron*, a Divine, chaplanizing in Death to thoſe dead Hero's, as if theſe goodly Worthies were not honoured ſufficiently by their curious Dormitories, untill the duſt of a Prieſt graced their ſleep, they ſerved the ſame God *Jehojadah* did, they did much good to the Kingdom, ſo did *Jehojadah*, they died as he, ſo did he as they; they lye in ſtate, and lamented by the people; ſo does he, and ſo was he, keeping the Churches priviledge, always being near the King, 2 *Ch.* 24. 16. whereas one King *Jehojakim*, is caſt forth with the burial of an Aſſe, for deſpiſing the Lords Prieſts, caveating all againſt diſreſpecting of the Lords Houſe, wherein by both, Honour unto both, is to be upheld, or both will be contemned.

At *Auguſtine* the Monkes firſt coming to *England*, the King of *Kent*, the firſt Chriſtian King *Ethelbert*, gave him liberty to build or repair Houſes for Chriſtian Worſhip: in proceſs of time, being made *Arch-Biſhop* of *Canterbury*, He and the King; He the firſt Chriſtian King in the world, He the firſt Arch-biſhop of *Britain*, lived ſo in Honor and Love, and Plenty together, that after leave given, the Biſhop builded a Monaſtry, yet called *Auguſtins*, for a burial-place to the Kings, and for the Arch-biſhops of that See: Let none look with an evil eye upon this nearneſſe, but rather thank the Arch-biſhop: for untill his time, and untill this Act, the Kings themſelves had no care for, nor had, that is read of,

any

any certain burial place, but afterward had, walled about with the Reverend Clergy, forming a greater awe in those who presumed to tread the ground where their Civil and Spiritual Guides lay by mutual consent: for, question not the Kings pleasure therein, he giving it, as it is in the Charter, *Deo, in hortem S. Petri, aliquam partem Terræ juris mei,* &c. And being a Royal Sepulchre, a Reverend Channel ground, *Ex authoritate sedis Apostolicæ, & hinc ad æternam gloriam resuscitanda,* &c. whence their bodies might arise together to that heavenly glory, whereunto they by their Bishops were exhorted all this about, *Anno Dom.* 600.

It is evident that God thus marshalling *Moses* and *Aaron* in their several Offices, had care to protect the weakest side, with strongest Walls and Barrs: for since *Aaron* the Elder Brother had the Sword took out of his hand by Decree, and in stead thereof, getting a Sacrificing knife; yet observe it, that knife is put into his hand by a perpetual statute, and to the house of *Aaron*, whereas *Moses* Sword, able in a great measure, to defend it self, is left in the hand of Providence to find out this and that *Josuah*, this and that *Sampson*, this and that *Samuel*. The uncertainty whereof, creats genuinly a Reverence to the certain and constant Priest-hood, the only great secure way, the Sword hath, as *Moses* hath, even now to keep it self long, in his, and his Sons hands for its honourable bearing, As is visible all the dayes of *Moses*, *Joshuah* and the Judges, where some times in an Extraordinary way, the Judge is Priest, but at the Unction of the Son of *Jesse*, the Regal Power being setled in a Familie, and *Thrones of Judgement set for the house of David*, *Psal.* 122. then it was, *Bless the Lord, O House of* Israel, *Bless the Lord, O house of* Aaron, *Bless the Lord, O house of* Levi, *Psal.* 139. These runing by Law assunder, yet together, I mean, *David* and *Aaron* near each other, smiling and joyning hands together, both having the same enemies, the same smiles of Providence, they march parallel toge-

together, untill again as at the first, they meet in the first begotten of the Father, in that Son of *David*, *Jesus Christ*, both King and Priest unto his Church, and by Birth-right, and Blood, that is in respect of his Humane Nature; allied both to *Moses* and *Aaron*, being a Branch of the two great Houses of *Judah* and *Levi*. The Holy Virgin *Mary*, being of the House of *David*, and her godly Cousin *Elizabeth*, of the *Levitical* Tribe: Thence it cometh, that who so despiseth one of those Loyal *Levits*, and rebelleth against any of these true Princes, are proclaimed Enemies to both Families, united in the Corner-stone of our blessed Saviour. Upon which account it is, that Rebells and Traitours, usually pretend both good to Church and State to be thought good Christians, and also true Subjects.

Be wise therefore, *O Kings*, Be instructed ye *Judges* of the Earth, Take not too much upon you, ye Sons of *Levi*; Let *Judges*, when ascending the Judgement Seat, become like *Melchisedec*, having neither Father nor Mother by Impartiality, and let all *Aarons* Sons, as true *Levits* in the case of the Golden Calf, become like the Sons of that Priest, their Grand-father; *Saying to their Fathers and their Mothers, I have not seen them*, when countenancing Rebellion, *Deut.* 33. 9. For unless your Children use this Speech in the Land & Cities of our *Judah*, *The Lord bless thee, O Habitation of Justice*, that is to you, *R. H.* Your Council-house, Your Session-house, *and Mountain of Holiness*, that is, *R. P.* Our Churches and Our Pulpits, *Jer.* 31. 23. Peace shall be far from us.

What is that Mans Name, and what is his Sons Name? that ever defaced the Church, by pulling out but one stone, and not either his Eyes blinded with the dust thereof, or his Arm crushed with the violence of the pluck? Where liveth he, and where was he born, that ever weighed the Sacred Anchor of the Churches Authority, and at the same time kept the Ship of the State, from being driven by contrary Tydes,

to his own Amazement, Disgrace or Ruine? And again, where is that Priest, or how came he to prosper, that joyned in a Conspiracy against his *David*, and the High-way to the Temple did not mourn? For if once the Guard of Love and Reverence be forced from the Hearts of Subjects, from their Princes, it's not our Gowns that can give protection to our Bibles: and on the other hand, *Zerubbabel* must have, and must not want his *Josua*, *Hag.* 1.

This, *R. H.* is not to compel you to respect your own Ministry, your care for us, and love to us, being highly Eminent and Honorable: To requite which, and fit all to conformable behaviour to their Magistrats, Let us, *R. R.* eye our Father *Aaron*, and in him we have every thing adviseable. 1. *His Name*, giving Instruction. 2. *His Office*, Direction. 3. *His failings*, Caution.

1. *His Name offers Instruction.* It was said, *Nabal* is his Name, and Folly is with him, we say, *Aaron* is his Name, and Learning is with him: Some will have it from the Hebrew, *Aron*, to signifie an Ark or Chest; such an one as he himself kept the Law in, and brought it out thence to teach it to the people: Some from *Haron*, signifieing to cast or throw Darts, which Morally a Preacher doth, pierceing both the Ears and Hearts of the Teached, his Hearers: Some from *Har*, a Mountain; it is all one. This we learn, that a Son of *Aaron*, should Immoveably be fixed upon his Calling, having his Breast full of the Law, that his peoples Hearts may be touched, as pricked, while he openeth to them the Scriptures.

Indeed the faithful Shepherd will in choice consider, what pastorage to lead his Flock unto, to call up dead heresies, to improve not understood Texts, or dark, and seemingly to us disjoynted Scriptures; as the manner was in our late conspiracy, between *Ruben* and *Corah* in their Rebellion; as the shutting up of the Gates of *Abel* against King *Davids* Army, as *Davids* flying up and down with an Army from *Saul*,

(for

(*for he never fought him*) and heating them into Treason apparent, from *Uzzahs* being oppoſed, and thruſt from the Temple, when a *Leper*: Is to make a half penny-Box of their boſom, to contain ſome ſhreds, rather then a cheſt to contain the whole Volumn of the Law. Magiſtrats are ſaid to be Heads, and the Miniſtry, to be the Eyes of the Church: And if her Eyes chooſe not the good old, and true way of obedience to Higher Powers, (*without which no Subjection unto GOD*) of love to all men, they may in time be blood-ſhot. And I could wiſh, that our Clergy ſtudy and pray to be free of that infirmity, it being the *Nefarium Crimen* of ſome that hath been before us.

A Son of *Aaron*, is a Steward in the Palace of one greater then *Moſes*, yet under *Moſes*; and if Food wholeſome be not preſented, he himſelf ſhall be infected with the common, if not a worſe diſeaſe; I will not grate your Ears with Controverſies, but it's clearer then Intereſt can cloud, that if *Abiathar* prove diſloyal, he may be removed from the Altar. The Key of the *Wine-cellers* taken from him that offers *bitter water*, is ſuch a piece of Juſtice, as muſt be in a Kingdom, or it ſhall rave upon the bed of Feavers and Diſtempers: And ſome more mad therein fly in the face of that unworthy Truſtee, making him ſick by ſmiting. What event our late Rebellious Teaching had in Murther, Adultery, Swearing, Drunkenneſs, and all kind of Ryot, what contempt of the Goſpel, and of Goſpel Miniſtry, that is, themſelves, I leave to the iniquity of their own Faſts and Cauſes of Humiliation they obſerved; God ſeeming to take revenge upon the Pulpit, for its treacherous extravagancies, in thoſe dayes of Lying, Conſpiracy and Rebellion. But then, Brethren, ſhall we not be aſhamed, when we have reſpect to all GODS Commandments, then and not before, Shall we be truely of the Houſe of *Aaron*, and Bleſſed of the People.

There are ſome things in the Law, ſuch as Genealogies,

these are wearisome, unlesse modestly and without heat they be handled; they are profitlesse too; There are some things like Law, or given out as Law, such as old wives fables, minched Scriptures, such things as are in no Sacred Ark, but purely treasured up by old Fabulous Tradition, such passages as are neither commended nor disaproved in holy Writ. *Rome* maketh use of ridiculous fancies of Visions and Miracles, and some noticed so much that doubtful act of shutting the gates of *Abel* upon *Joab*, that they preached therefrom, absolute field Disloyalty; Neither of these we understand, yet this we do, that *Aaron* first sacrificed for himself, then for the People, lifting up his hand the first day of his Priest-hood, *Blessing the Congregation, Levit.* 9.22. This that we understand let us do, letting the fable lye at the old wifs door where we found it, and Genealogie in Gods Record (when it comes to contention) untill he clear it and not presse the shutting up of *Abels* gates, until it be approved.

2. *His Office giveth Direction*: He was appointed, 1. To instruct the People from God, 2. To mediat for the People with God. After *Abirams* conspiracy, *Moses* commanded *Aaron* to offer Incense, which he did, standing betwixt the Living and the dead, *and the Plague was stayed, Numb.* 16. 48. The like yet should his Sons do, saying spare thy People, O Lord, and give not thy Heritage to spoil, and again, *That the Covenant with Levi of Life and Peace, might turn away many from their iniquity*, that the people seeking the Law from their mouth, might not stumble out of the way *Mal.* 2. 6. In this Office observe, 1. His Station, 2. His Modesty. 3. His Apparrel.

1. *His Station*; He was by birth *Moses* Elder and so his Superior, but when *Priest*, *Moses* goeth foremost, *Aaron* peaceably coming behind, being content to sit in any Chair, high or low, armed or not, which God setteth in for him; He is the Chief Church-man and is under Authority, receiveth orders from *Moses*, delivering these again to Priests inferior unto

unto himself. The Method God hath established in his Camp, or his Church, had never been *Terrible as an Army with Banners*: And who so is for a parity, with *Corah* and *Abiram*, may molest the Church, but themselves shal perish inevitably, *Jud.* 11. And those Countrys, wherein Imparity is setled, if it can be setled: mark it. 1. If *Moses* be not too much slighted. 2. Observe if the Church be very beautiful. 3. If the Manners of the people be of a taking Behaviour, for walking not successively, not in that orderly March under *Moses* and *Aaron*, as instituted here in Gods first National Church.

The Cedars of the Church were never alike high, *Noah's Ark* was of three stories, *Gen.* 6. 16. and *David* had a chief Musician: yea, let's see that Church in Scripture, that had a Parity, and it shal be from that we have already called, a disjoynted, or not understood Text, Imparity being in the whole body of Holy History so visible as it self: And notwithstanding of that frivolous distinction *Diotrophes* maketh, (*angry because he hath not the Preheminence*) that there was no *Apostle over an Apostle, nor Disciple over a Disciple, nor Pastor over a Pastor*; yet was *Christ* over the first, the second was over the third, the third was over a fourth, that is the *Deacon*. At our *Lords* Ascension, the Apostles indeed had none over them, nor needed they, 1. Having the infallible Spirit to direct them for keeping rank, 2. Being to scatter, for converting of the Nations and therefore Superior to Disciples, and Pastors, and therefore the Reply is easie since there was Imparity established, there needed no Imparity to be established.

The *Romanes* had of old their *Pontifices Majores*, their *Minores Pontifices*: So had the *Jews*, so had the old Christians, and these new Rabbys of Parity, were known over their Brethren to be greatest Adorers of Imparity, being bound by Prudence, and Necessity to uphold Imparity, to defend their Parity. If not, their parity had confounded them at first, as it did at last: Why say I at last? At first it confounded the Authority

thority of their Royal *Moſes*, and becauſe of that, themſelves could be in no good order. To prevent Inſurrection again, let *Moſes* be under God, *Aaron* under *Moſes*, *Levits* under *Aaron*, or the Glory of our *Iſrael* ſhal depart by the breaking in of the plague of War to the deſtruction of *Moſes*, and all the Princes and all our Tribes, *for what is* Aaron, *that you murmur againſt him?*

2. *His Modeſty is graceful*, Not only content with his portion, but took Reproofs without paſſion, Eloquent though he was with admirable Meekneſs, yea to the ſilencing of *Moſes* to ſee a Goſpel Incendiary, to hear a Factious Preacher raile at *Moſes*, or at his Father in Law to his face, is a thing we have heard of, and read of, but an action to be accurſed, ſavouring not of that Compaſſion, and Tenderneſs, with which to the baſeſt of the people, publick reproofs are to be applied. Withal *Luther* adviſed a Miniſter, to forbear taking three dogs after him to the pulpit, (*viz*.) *Pride*, *Avarice*, and *Contention*: let me add, they are ſo farr unfit to run after him to Church, that they are not worthy to be ſuffered lick a diſh in his kitchine, and therfore improper for a Synod, or a Chapter-houſe, *John* the Baptiſt's Reproof to *Herod*, and *Nathans* cenſuring of *David*, was by ſome *James's* and *John's* in their thundering ſpirits, made uſe of for upbrading *Kings* in publick before their people, for geting the privacy of both, the parable of the one, and inceſt of the other. Neither did *Micajah* go forbid the Army to follow *Achab*, nor *John* the Souldiers to be commanded by *Herod* nor went *Nathan* to the people proclaiming *David's* Adultery. But pardon this Digreſſion, we are to ſpeak of the Sons of *Aaron*, not of *Abiram*.

3. *His Apparel*. I ſhal neither here act the Jew, nor the Superſtitious, for as no holineſſe is to be placed in Apparel, ſo let no prophaneneſs be pitched upon, becauſe of a Coat. Yet there is (*Let Ignorance, Wilfulneſs, or Malice ſay, what they will*) ſomething in a Church-mans habit. And though

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in the Myſtery, *Aarons* Habits typified *Chriſt*, yet in the Hiſtory it repreſented the High-Prieſt to be himſelf.

Let us firſt ſee his *Breaſt-plate*, and it is of *Judgement*, *Ex.* 28.15. putting it one when he was to conſult with GOD, and in it there is an order, a comely *Quadrat*, teaching us judiciouſly to keep our ranks; The four-ſquardneſs thereof, ſignifying the Satability and Firmneſſe we ſhould obſerve in that Higher, in that Lower place we are ſet; Pride was anciently painted with three Crowns, each having a proper Device, the firſt *Tranſcendo*, I am moſt excellent, the next was, *Non obedio*, I will not be commanded, the third was, *Perturbo*, I will Fight; But the Sons of *Aaron* muſt remember and vail their Bonnets, *And do as the Lord commanded them by the hands of* Moſes, *Levit.* 8. 36.

This may minde us of their *Coats* and *Girdles*, wherewith they were girded, which the Lord commanded in his ſervice, they were to uſe; the one being Decency in Cloathing and Unity, the other ſignified Readineſs and Promptneſſe for Action. Do not imagine it to be curious, if I ſpeak of Clerical habits, fit to indicat a Church-man, and ſuch may teach us, who of late years, denyed in this ſenſe their Coat, and could hardly be known for Church-men; even when preaching, from ſomewhat that was ſeen, heard and done; Providence or Guiſt not giving them the heart to wear that upon their back, which they denyed in their Sermons, being *Sons of Thunder and Lightning*: And as touching, the Girdle, it was diſcernable, the ſignification of it being fixedneſs & promptneſs, worn by *Aarons* Sons for Truth, and about their Loins for chaſtity; and as Knowledge grew by the appearance of *Chriſt*, it came up higher towards the Heart for Love, where *Chriſt* wore it himſelf, *Rev.* 1. 13. I ſay, for the Girdle, the laying of it aſide, was but a preſage of thruſting from them the vertue it ſignified, running hither and thither, never fixing upon one thing, ſave in pulling down, at which work in place of a Girdle, they moraly wore ſomewhat that

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caused Sweat, (*I might say, a Bloody Sweat*) contrary to Law, *Ezek.* 44. 18.

I know, Inconstancy is laid to the charge of some of the Sons of *Corah*, because forsooth, being once insnared by *Ruben's* policy, to get the Government, & *Corah's* Ambition, to get the Priesthood, freed themselves afterward by leaving the Rebels, before they were swallowed, or as soon as they could, and therefore admitted again to serve in the Temple, with their Coats and Girdles. To accuse such is equally rational, as to accuse a *Jew Paul*, for becoming a *Jew* Christian, or a beguiled Man, accepting a Counter for a piece of true Gold, afterward returneth it for a Trick, or those simple hearted *Israelites*, who for a time followed *Absolom*, and then returned to their Allegiance again. In the mean time these Complainers were the greatest Changers, and Changelings in their Age, with this difference perhaps, that whereas, some changed from good to ill, and some from indifferency to naught: Their change was from good to ill, from ill to worse, and so held on untill Providence made their Folly to appear to such who went on in changing with them, who confessing their Errour, are now by them constant in mischief, called *Turn-coats*.

Let this mind you of that Proverb of the three great Travels, and Labours in the world. 1. *Of a Woman in a Childbirth*, which is great. 2. *Of a Magistrate for a Cities good*, which is greater. 3. *Of a Minister for his peoples Benefit*, this is the greatest, in regard it may be most opposed by hands and tongues. Yet go on, *R. R.* and prosper, many have laboured in Sword and Fire, and would have others do so, to eschew the Method such walked in, and let me advise you, and (*let none despise my youth*) to labour in *your own Vineyeard*. It is a fine saying, that there are three things necessary for a Preacher. 1. *Knowledge*, noted in the book sent to *Ezekiel*, 2. *Eloquence*, in the hote coal that purged *Isaiah*. 3. *Holinesse* of life, in the hand sent to *Jeremiah* wanting

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Utterance, he is an *Infant*; Wanting Holineſs, he is a *Devil*, whoſe great Employment is going too and froe, making Diviſion, and ſtirring up medlers in other mens buſineſſe, for ſtrife and debate.

Aarons Linnen garment, by ſome Moralizing, ſignified *Purity*, his Breeches *Chaſtity*, his Shoulder-pieces, *Strength*, the Purple in his Robe, *Patience*, the Scarlet, *Love*, the Blew, *Heavens Contemplation*, the Gold, *Wiſdome* with Diſcretion; the Miter, *Devotion*, and his Plate, *Reverence to God*, his Bels and Pomgranats, *Prayer and good Works*.

Now how unſuteable is ſuch cloathing for the aſſiſting at the making of a golden Calf. How unfit is it in our Saviors eye to waſh his Apoſtles feet (*a ſervile office*) with his upper Garment (*a Teachers Habit?*) Let's therefore follow our Father in theſe his Perfections, leaving our vertue an Inheritance to our Poſterity, I mean his Sons. I might urge our Savior, whoſe name is writ upon his *Thigh*, declaring he hath a poſterity by lawful ordination, begotten by himſelf, whoſe *White garments* are not to be ſtained with the ink, or ſoil of beaſtly converſation, and whoſe Girdle is not to be looſed by following each fond principle or nice opinion, *neglecting the greater matters of the Law*. Let therefore your Prieſtly Office, your Miniſterial Habits, mind you of your Pedigree, and endeavor *Sempiternally* to minde your Sacerdotal Deſcent.

To come to fancy: In *Utopia*, the Prince is ſaid to be known in the Streets by nothing, but by a little ſheave of corn carried before him, and the Biſhop by a taper of wax, Imagination concluding, they ought to be known who are Guids, and Lights to the people, and this uſe, except in our unhappy age, we may deduce therefrom, that as in the Kingdom of *Iſrael*, their ſix Cities of Refuge ſheltred all, from all ports, yet three of them were poſſeſſed by the *Levits*, in the little ſpot beyond *Jordan*, that the flock in the ſmaleſt Items of danger, as knowing us their Shepherds afar off, might

run for Gospel Consolation, assuring themselves thereof, by venerable cloathing.

There were three famous men and worthy in the Congregation, *Moses*, and he had his *Rod*, *Aaron*: he had his *Roabs*: *Samuel*, and he had his *Coat*: clearing an expediency of some external thing, signifying their Office and Calling.

But who hath believed our Report? for though in this, we lift up our voice as a Ttumpet, we cannot perswade some otherwise resolved to confess this irregular, *That Church-men should not be Church-like*, and yet would be angry, if the Bible were bound up in the fashion of a Song-book, or a Pulpit made in the form of a Fiddle; yet themselves walk as *Minstrels*; that is, not as *Ministers* in the Streets: But to such who refuseth *Aaron's*, I shall only wish them *Adam's* Girdle, that a covering of *Fig-leaves* may conceal their shame, that it be not exposed to the mockery of their Order, and Office in others, more true and faithful to their Colours. For,

3. *His failings*, giveth Caution. It is not intended to pry into each *Punctilio* of escape, whereof *Aaron* might be guilty, leaving that Office to him, *who accuseth the Brethren*: And even *Moses*, *spake unadvisedly with his lips*. But I shall mention such as were more scandalous, and to which he was provoked, 1. By Men. 2. By Woman.

1. *By Men.* This was occasioned by *Moses* absence, and it was a beastly mistake for fearing the people; he melted Mettal, and framed a Golden Calf, and gave to *Moses* a leaden excuse for so doing; And I said (said he) *Whosoever hath any Gold, let them break it off, and they gave it me; then I cast it into the Fire, and there came out this calf*, as if there had never come a graven Tool upon it, but as the figured Calf had come by Chance, by Miracle, by he knew not which way, *Exod.* 32. 24.

Indeed the Churches weakness in *Moses's* absence, when the Magistrat is not present, hath many dangerous Symptoms of a Decay, which should make both *Moses* diligent

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in attending his Charge; and *Aaron* Couragious, if Rebellion it self ſhould divert a Magiſtrat, it is never well with the Temple of *Jeruſalem*, when the Gates of the City are not watched; nor with the City, when the way to the *Temple mourns*. Make this Queſtion in the worſt of times, *Whom ſhould the Prieſt of the moſt High GOD pleaſe? GOD or the People?* If GOD, why then will he make a Golden Calf to pleaſe them? if the People, why do ye call your ſelves Gods Prieſts? In ſhort, not deſiring to rub old ſores, and being obliged to proteſt againſt future evils, we have too many Calfs of the people made among us, and therefore there is cauſe to fear the Wolves of the Evening for a puniſhment be commiſsioned to devour, and deſtroy.

I have long ago half adored that Expreſſion of a moſt Reverend Father, when caſt into the Furnace of popular fury, in our late War, in his own Funeral Sermon, before Malice and the Axe had cut off his head, *Nor ſhall I worſhip the Imaginations, which the people are ſetting up, nor will I forſake the Temple and the Truth of God, to follow the bleating of* Jeroboam's *Calfs, in Dan and in Bethel*, &c. But not to purſue the Metaphore, in hardeſt Seaſons; let's have recourſe to *Bethphage*, a Village of Prieſts, ſignifying *Domus Buccæ*, Trumpeting, to encourage each other, and not be made to bluſh by frivolous, becauſe ſenſleſs Excuſes, from fear of the People. For if we pleaſe Men, we ſhal not be the Servants of *Chriſt*. But the ſecond is more baſe, becauſe it was,

2. *By a Woman.* *Miriam Moſes's* Siſter fell quite out with *Moſes's* Wife, her Siſter in Law, and what in *Gods* Name had *Aaron* to do, to intereſt himſelf in either, except to agree them? Yet this is ſomewhat Honourable, that he is not the beginner of the plea; For it is ſaid *Miriam* and *Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman he had married*; not the *Ethiopia* in *Africa*, but a County, bordering upon the *Red-ſea*, and the ſame which is called *Midian*. It

was an old fault, if any, and newly riped up by *Miriam*, who being first named, seemeth to have led on *Aaron* in a surprize, she being punished with Leprosie for persevering: *Aaron* quickly repents, or was at first Cool in the business, and therefore is not plagued.

Every man is free to conjecture the cause of the complaint, since it is mantled about and covered, I am prone to think the two Ladys strove for place, *Miriam* it may be was elder, and so would not lose her place though *Aaron* the Elder Brother quite his; It may be she was *Fairer* and more *Stately*, but indeed me thinks says *Miriam*, I being a propheteſſe, born within the Covenant of God, should have place of a *Midianitish* Proselyte, *&c.* Yet whatever was the cause, it was unluky, and neither by *Moses* nor *Aaron*, was the Camp led for seven dayes, *Numb.* 12. 15.

How closely could this to the shame of many of the Holy Order, and Sacred Function be prest, whose base Inadvertence, whose fetid, and sordid behavior, hath occasioned great breaches in our *State* and *Church*. Authority by taking part with the home spoon quarrels of the other sex? Our *Miriams* could do little except scold, if *Aarons* did not joine with them: But this is confusion, that *Aarons* Sons should stir up Active, Furious, Superstitious, Ignorant Woman to speak against *Moses* and *Aaron*, and that in things relating to the Tabernacle, *Pudet hæc Opprobria nobis*, &c. And what a miserable hinderance this hath been to the Camp? How Scandalous to our Religion? I leave to my Elders: Adding, that our preaching work is a work, Angels would account themselves honoured, if authoriz'd unto; But man, who is more Masculine; shall I say, more Divine, then a Daughter of *Evah* must stay his hand; until he fight both against *Moses* and *Aaron*, because of a Pick some *Dame* hath took against his *Brother*, or his *Brothers Wife*. Her Name had bitterness in it, for its *Mara*, and bitter was it here to *Aaron*. It is a Star of Wormwood in the Firmament of our Nation, and so much

much the more bitter, that this Example with her punishment doth not edifie.

Do not ſmile, if I once more ſuggeſt, what may be the ground of this Quarrel (*to paſs other cauſes given as more unlike*) It might be *Moſe's* wife went too too fine, and *Miriam* thinks *Moſes* ſhould not lead the people with his hands only, but alſo with his Wifs Petti-coat: And may be *Aaron* concluds and aſſents, She goeth too too light, for one of her Age and Place. Though I will not make Oath upon this, ſure we are to invert the ſtory; that the fine Cloaths of the High-Prieſts Relations, I mean, the Decency of any Habit in a Church Mans Familie is an Eye ſore to many Propheteſſes in the Land: And ſome Sons of *Aaron* cloſeth to the Motion, and with mock-finger, proves that a piece of good Cloath (to paſs Silk) is too rich for a Church-man, when the ſame Reformer will allow it upon a Tradeſ-mans back. But mark the progreſs of Sacriledge; This Age hath found a way to cure the prodigality of the Church, there being little left her but Cloaths, and that to ſome few; and theſe alſo many would have made Courſer. But, let me aſſure all *Aarons* Sons, that when the Coat is taken away, *Miriam* and that other Saint will weare it on their own Backs. And for all the *Youngſters* ranting, (*for confirmation of his own Doctrine, of Church-mens grave Cloathing*) he ſhall walk the ſtreets in *Querpo*: and court them in a Bare-coat, or pray without a Cuſhon.

Experience of theſe things ought to make the Prieſt-hood wiſe, and not to diſturb the Flock, or complain againſt *Moſes* for ſuch trifling. And the ſhame and Horror committed in ſuch Rapes upon *Aaron*, ought to make us more warry in our Carriage; Friendly in our Places, Charitable to our Brethren, more Gratefully towards GOD; and more Loyally towards *Moſes*; by whoſe Authority, the Prieſt is yet kept from being abſolutely naked, and more obediently towards *Aaron*. The *Corah* like reſiſting of whom, I mean

Church

Church Officers, hinders the Camp more then all the *Amalekits* or *Papists* that are about us; according to that Proverb of our Neighbour Nation: *Tell not me of the Turk & Pope, it is my Neighbour does me wrong*, &c.

The Word of GOD is divided in two parts. One is, the *Old Testament*; that is, the Word of *Promise*. The other is, the *New Testament*; that is, the Word of *Accomplishment*. These two agrees in one, and holds forth *Christ*; *Moses* and *Aaron* here leads the People. These two agrees in one, in *God*, who led them by their hands. And in the Unity of these, the Felicity of the Flock consists; being without these, like Sheep without one shepherd, scattered by some Faction, or a dicontented *Corah*, or a *Miriam*. Therefore, *Charles* the *ninth* of *France*, in a Medal, gave his Crown above two pillars; intertwisted with this devise, *Pietate & Justitiâ*. It's Church and State upholds my Crown. The Motto then, or Devise of the Tables, this day hung forth, ought to be that of the beloved Disciple; *Let us love one another.*

I say one another, for you the people, being the Flock, are not to tempt your Shepherds, your Wardens, your Guids, your *Mose's*, your *Aaron's*, your Magistrats and Ministers, with grumbling, though ye be led through the wilderness, and want Bread and water. Complain not of these two: It is *God*, not they that hath the Gift of Riches, or of Poverty, that can straiten and enlarge your Quarters; *Give you food convenient*, or no food; or, *Make your Cup run over.* Yet for obtaining the best of his Blessings, the favourable Cloud of his Presence, to keep you from the *Destroyer*, to preserve you from the *Scorpion tongues* of them that hate you: And after all windings, turnings, changes and vicissitudes of Providence, to arrive at the promised Land of future rest and glory. The securest and most effectual mean, is fearing *Moses*, and reverencing *Aaron.*

In that dreadful Conflagration at *Rome*, in the dayes of *Commodus*; when *Templum pacis*, and the *Vestal Fane* were burned

burned: The Sacred Virgins (brought till then unſeen) through the open holy ſtreet, *Pallas* or their *Palladium* into the *Emperors* Pallace: That as its *Divinity* (as they eſteemed) had ſecured *Majeſty*; So in diſtreſs, *Authority* might ſuccour its *Divinity*, that both might live or die together. Say the ſame of the *Crown* and *Pulpit*, that the people may reverence both; and each of theſe Honor and prove Thankful to the other.

This double Solemnity, or Meeting of theſe two happy Conſtellations in the Orbe of your City, *(a delightful ſight)* by your praying to GOD for them; and communing with GOD about them, may be the Foundation of one years journey; which may refreſh you as the Flock was, when led to *Elim*, a City of Palm-trees, to the number of *threeſcore* and *ten*. The number of our Lords Diſciples, and where there was *Twelve wells of water*, The number of the Tribes and of the Apoſtles, that both by Law and Goſpel, by Juſtice and Peace: you be much helpt forward in your way. And for your ſelves, look down, *R. H.* and ſay to the Sons of *Aaron*, in whoſe meeting you are concerned, as *Boaz* to his Reapers. *The Lord be with you.* And you, *R. R.* Look up, and ſay to *Moſes* and his Elders: In whoſe electing, you have Intereſt, with them again. *The Lord bleſs thee*: And I ſay to Both, to All, what the *Levits* ſaid in the Temple, *The Lord that made the Heavens and the Earth, Bleſs you* all *out of Zion*, Pſal. 134 3.

F I N I S.

At this time there was Elected for *Magiſtrats.*

Sir *Andrew Ramſay.*	Lord Provoſt.
Walter Borthwick.	
Thomas Murray.	Bailies.
Robert Baird.	
James Juſtice.	
Francis Kinloch.	L. Dean of Guild.
James Currie.	L. Treaſurer.